

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous.

From the Utica Baptist Register.

AMERICAN COLONIZATION SOCIETY.—A debate which has occupied many evenings, and filled the places where it has been held in Utica, to overflowing, on the subject of this society, was terminated on Monday evening last, in the first Presbyterian chapel. The decision, on taking the votes, was given in favor of the society. We were not present at the taking of the question, though we witnessed the principal part of the discussion. It was prosecuted with much ability on both sides, and with some warmth. In favor of the society, the chief speakers were Mr. Danforth, the Agent of the Colonization Society; B. F. Cooper, W. Tracy, W. J. Bacon, Esqs., and Rev. Mr. Bethune, of the Dutch Reformed church. On the opposite side was President Beriah Green, of the Oneida Institute, who was almost alone, until the evening before the close, when Alvin Stewart, Esq., united with him in favor of immediate emancipation, though he was not prepared to sacrifice the Colonization Society. The Rev. Mr. Aikin appeared as the mediator—the friend of both sides. The last evening we understand, A. B. Johnson, Esq., also took the side of President Green, and made an unqualified speech against the society. Mr. Green is an able man, and honest and resolute in his positions. Much that he said was excellent; but the Colonization Society has lost none of its interest in our estimation.

In addition to the above, from the papers, we learn by private letters received in this city, that Messrs. Beriah Green and Alvin Stewart have been burnt in effigy. Mr. Stewart is the well known advocate of temperance, whose labors have been so successful in that region.—*N. Y. Evangelist.*

REVIVAL TRACT SOCIETY.—The Executive Committee of this Society have appointed Mr. E. W. CLARK, late of Oswego, in this State, their General Agent. The office will continue to be at 162 Nassau-street, where the publications of the Society can be had wholesale and retail. Orders are solicited from the friends of revivals throughout the country. The tracts will be sold for cash only, as it is not the intention of the Society to give any credits. The friends of the cause can easily raise a small sum whenever they want a supply of tracts, and remit the amount with their order.

Large numbers of the tracts can in this way be furnished and distributed, without calling upon the community to provide a capital for the Society.

The tracts are sold at 12 pages for a cent, without covers—the small series at 16 pages for a cent. A deduction of 15 per cent. is made to depositories who purchase to the amount of \$20 at a time.

N. Y. Evangelist.

REV. C. G. FINNEY.—The numerous friends of Mr. Finney, are informed that he sailed from this port on Monday the 20th ult., in the Brig Padang, for Smyrna, Asia Minor, with a favorable wind. His health has been declining for several months. Though able to be out in pleasant weather, he has not preached for several weeks. His arduous labors for so many years have much affected his health. Still it is believed he has no chronic disease. He needs rest; and it is confidently hoped that, with God's blessing, a voyage will be the means of his restoration.

It will depend on the effects of the outward passage how far Mr. Finney will proceed in his travels. He hopes to be able to visit the missionary stations on the Mediterranean Sea; and probably he will visit Palestine. It is expected that, if his life be spared, he will return to this country during the present year.

The prayers of God's people are earnestly requested for this devoted servant of the Lord Jesus Christ, and for his church during his absence. They have elected Rev. JOHN INGERSOLL, Colleague Pastor, and he is now preaching at the Chatham Street Chapel.—*N. Y. Evangelist.*

THE PATRIARCH OF ALEXANDRIA.—John, Patriarch of Alexandria, had a controversy with Nicetas, a chief man of that city, which was to be decided in a court of justice. John defended the cause of the poor, and Nicetas refused to part with his money. A private meeting was held, to see if the affair could be adjusted, but in vain; angry words prevailed, and both parties were so obstinate that they separated more offended with each other than before. When Nicetas was gone, John began to reflect on his own pertinacity, and although his cause was good, "Yet," said he, "can I think that God will be pleased with this anger and stubbornness? The night draweth on, and shall I suffer the sun to go down upon my wrath? That is impious and opposed to the apostle's advice." He therefore sent some respectable friends to Nicetas, and charged them to deliver this message to him, and no more, "O sir, the sun is going down!" Nicetas was much affected, his eyes were filled with tears; he hastened to the patriarch, and saluting him in the most gentle manner, exclaimed, "Father, I will be ruled by you in this or any other matter." They embraced each other affectionately, and settled the dispute before the sun went down.

THE COLONIZATION DEBATE IN UTICA.

A correspondent of the N. Y. Observer, gives the following sketch of an interesting debate in Utica, between President Green and Mr. Danforth.

UTICA, Jan. 14, 1834.

The long debate, which has so intensely interested us, closed last night. Mr. Green occupied the floor for 30 minutes, during which he delivered a somewhat miscellaneous speech, dwelling with emphasis on the *sickliness* and *immorality* of the colony—the last desperate theme of anti-colonizationists, when they find their cause *going, going, going*.

Mr. Danforth immediately replied for half an hour. He had already pronounced the story (repeated on Friday evening by Mr. Green) about the Colonization Society's forcing, by stripes, the Southampton emigrants to go to Liberia, a base calumny. He remarked, that he considered these industrious misrepresentations about the health of the colony of a piece with the same. While the gentleman (Mr. G.) pursued the lofty track of his argument, however specious that argument might be, Mr. D. said, he respected his intellect, and his exertions to sustain a weak cause, but when he descended to such scurrility as that we had just heard*—when he consented to reiterate the slanders our enemies had heaped on our beloved colony—when he took advantage of the ingenuous statements made by Mr. Pinney concerning the real deficiencies of the colony, to degrade it in the estimation of this great assembly, Mr. D. said he must meet and repel, even though they came from a brother minister, such unworthy and disingenuous arts. He then proceeded to say, "We do not deny that the colony has been sickly, and it may be sickly again; we have expected all this, and have only been disappointed in the rarity of deaths which a merciful God has seen fit should mark the history of that heaven-protected establishment; but if there have been sickness and death among the Africans, *colonizationists have not refused to share the perils and privations*. They have not said to the negro, *Go, begone*, while they themselves revelled at home in 'ceiled houses;' they have not 'tossed them on that pestilential shore,' as the gentleman says, and left them to their fate. Oh no! What names are those that are so cherished in the bosom of the American churches? MILLS, ASHMUN, BACON, ANDREWS, HOLTON, SESSIONS, CAREY, COX—all, all have nobly died in this cause, and all were colonizationists! Were *they* the friends of the negro, or were they not? Said Cox to a Christian brother, as he left our shores for Liberia, "if I die, follow me and write my epitaph." 'What shall I write?' 'Write this: *LET THOUSANDS DIE, BUT LET NOT AFRICA BE GIVEN UP*.' What sublimity was there in the cry of the dying Lawrence, 'Don't give up the ship,' compared with this truly heroic sentiment of the Christian soldier, entering upon the conflict with the powers of darkness! And are we now to be reproached as the enemies of the African? Why, the gentleman out-Garrisons Garrison himself. 'I do not assail the colonization Society,' says Garrison, 'as many others have done, simply because the settlement at Liberia is unhealthy; it is true that the mortality among the

* That the colony promotes the slave trade—promotes intemperance—is the grave-yard of the poor Africans, &c.

emigrants has been excessive, and so it was among the first settlers of New-England. But the climate of New-England is no longer pestiferous, and the climate of Africa will grow sweet and salubrious, as her forests disappear, and the purifying influences of Christianity penetrate into the interior.' Let us hear no more of this objection. Yet, we are told by our opponents that the mortality was so dreadful, as to bereave Mr. Pinney himself (according to the Emancipator) of his wife and children? Poor Mr. Pinney! He had neither the one, nor the other, but was a man of lonely, single blessedness. [Great laughter.]

Mr. Chairman, if this enlightened community give their vote to-night against us, where is this system of opposition to end? Will rude and turbulent spirits be satisfied with the sacrifice of one great benevolent institution? No, sir! The reckless infidel will be encouraged to attack our most cherished institutions. The prostration of the Home Missionary Society will next be demanded; then the Temperance cause, and the American Board; and when the grave of ruin has closed over them all, what consolation will it be to their destroyers to reflect that they have achieved a desolation which they can never repair, and which would fill the land with mourning!"

During the delivery of this speech, of which this is but a hasty sketch, the demonstrations of approbation, by the audience, of the sentiments it contained, were so audibly expressed, that the Chairman, W. J. Bacon, Esq. was obliged to enjoin order and silence upon the meeting. After a speech from Mr. A. Johnson, on the other side of the question, the cry became loud from all quarters, *Question, Question*; and, though attempts were made to alter, to modify, to amend the resolution as I gave it you last week, some of them by abolitionists, who wished to compromise, some by fearful colonizationists, who were for giving up the emancipation part of the resolution to the boldness of the assault upon it, the great majority of the meeting demanded the whole of the resolution, and having first passed it, phrase by phrase, voted the whole by thundering AYES. Notice was then given, that the friends of the colonization cause would meet at the consistory room of the Dutch church, to take efficient measures for its promotion. Thus has terminated a debate on a great question, which has occupied nine evenings, during which there were twenty-one hours of constant and intense debate. People came from adjacent towns, and the estimated number present, on Friday evening, was two thousand. The decision is worthy a place and a people, situated in the centre of the great State of New York. We have responded to the sentiments proclaimed in your city last October. May the cause of colonization live forever!

HAIL COLUMBIA.

We copy from the N. Y. Evangelist the following letter from the editor while at Washington. Could we hide the shame of our country, we would "tell it not in Gath nor publish it in the streets of Askelon. But we must help waft the cry that has gone forth to the ears of the Lord of Sabaoth.

WASHINGTON CITY, Jan. 23, 1834.

Mr. S. W. Benedict:

Dear Sir—I have just returned from a scene, which, until I came here I had not expected ever to witness.—

And though I am glad of one opportunity, yet, for the honor of my country, for humanity, for my own feelings, I wish never to witness it again. I have seen with my own eyes, under the jurisdiction of the Congress of the United States, the place, persons, apparatus, and subjects of

THE AMERICAN SLAVE TRADE.

I learned here, from a worthy abolitionist, Friend Jacob Janney, that the city of Alexandria was the seat of the most active business, and the principle depository of human commodities, in this mart of ten miles square, which our nation holds open for the traffic in the bodies and souls of men. I was also told that the proprietor of the depository bore the character of a gentleman, of fair character for integrity and openness in his dealings, and one who was ever ready to afford any facilities for redressing whatever abuses might grow out of the nature of his business, and that it was probably Friend George Drinker would introduce me to the place. I took stage this morning for that place, in company with the Rev. Mr. F. for the purpose of seeing with our own eyes. Calling on Mr. Drinker, he confirmed the account I had before received, respecting the character of the gentleman alluded to, and said he had often afforded facilities for recovering the liberty of persons who were sold, and he had even subjected himself to much trouble, and expense in order to keep his business free from every thing that could contravene the laws. Mr. D. said he would readily accompany us to the place, and he had no doubt we should have every facility given for seeing it. We accordingly proceeded to the outskirts of the city, until we came to a handsome, three story, brick house, very handsomely painted, with green blinds. It had a large yard, perhaps 300 feet square, enclosed by a close board fence, neatly whitewashed, and almost filled with various small buildings. Over the door was the sign, FRANKLIN & ARMFIELD. We knocked, and were introduced to the office, where was a very gentlemanly person, who was one of the concern. The other partner resides at New-Orleans. We told him we were from the North, where we had no slaves, and that coming from a slave-holding country, we had a desire to see for ourselves a little of the operation of the slave trade. He replied that he would be very happy to give us all the information in his power. And he did answer all our inquiries, as far as we could judge, with perfect fairness.—He said he could tell, very nearly, the whole number of slaves carried from the District in a year. The number last year, was about 1000, but it would be very much increased this year. The rise in the price of cotton at the South—the pressure for money at the North, would bring a great many slaves into market. He expected their house alone would ship at least 11 or 1200. They have two vessels of their own constantly employed in carrying slaves to New-Orleans. The vessels are brigs, of about 160 to 200 tons, and they usually carry a slave to a ton.—A principal reason of their purchasing the vessels was to prevent the holds from being over crowded. Before, when they depended upon freighting, as the more slaves the more profit to the ship owner, the vessel used to be so much crowded that the slaves would get sick, and so come to market in bad order. It was for his interest to have them appear fresh and healthy. To the question whether this slave-trade ever led to selling and buying those who were lawfully free, he said he had no doubt it did, frequently. For said he, “every kind of business is cursed with mean fellows, and there are such characters in ours, who would not mind buying a man they knew to be free if they could get him at half price.” But he had done all in his power to prevent such things. It was an object with him to do business in such a way that gentlemen who traded with their house should always know whom they dealt with.

He then politely invited us to go out and see the

slaves. We were first taken into a paved yard 40 or 50 feet square, with a very high brick wall, and about half of it covered with a roof. The wall was whitewashed, and the pavement perfectly clean. A pump in the center furnished an ample supply of water. In the covered part was a long table set with tin plates, each containing an allowance of bread and boiled meat, apparently wholesome in quality, and sufficient in quantity for persons confined to a space so limited, without labor. This yard is appropriated to the men, the two sexes being entirely separated, except at their meals.—He ordered the men to be called out from the cellar where they sleep, and they soon came up, to the number, I should say, of 50 or 60, and arranged themselves irregularly before us. They were all of them sufficiently clothed, as far as I could judge, having also shoes and stockings. He pointed to two young men, whose clothes were quite comfortable, and almost new; and said, “Those fellows are from Virginia, and that is the way the Virginia niggers come. I gave \$500 a piece for them last week.” A boy of sixteen next attracted notice, who was clad in an abundance of ragged cast off clothes, including boots, that were all too large, and made to touch his body in spots by the help of strings. “That boy is from Maryland, that’s the way they come from Maryland, you see the difference.” There was none among them that looked very old or sickly, nor could I discover any particular indications of despondency or unhappiness. Several were boys, down, I should say, to 10 years old.

While they were standing, he ordered the girls to be called out, when a door opened and about 50 women and small children came in, and immediately ranged themselves at the table. They were all clothed decently, in coarse, but apparently comfortable garments.—Some three or four had children so young, that they brought them in their arms. And I thought I saw in the faces of these mothers, some indications of irrepressible feeling. It seemed to me they hugged their little ones very closely, and that a cold perspiration stood on their foreheads, and I thought I saw tears too. Why should they not feel? Suppose it had been your child, and you supposed it very likely the stranger had come to buy it and carry it off a thousand miles, into hopeless slavery. There were about 50 children under 10 years of age. The gentleman said the reason he came to have so many children was, that he had just bought a whole gang of 50 or 60, belonging to the estate of Dr. Marshall, who had lately died. Whether he was a relation of the Chief Justice, he did not know. He said he should sell them all together, and that they were more valuable in consequence of their being acquainted, and would fetch a higher price in market to sell them all together. He said also, that he never would sell his slaves so as to separate husband and wife or mother and child. He had recently been urged to buy a man, who had made himself obnoxious in some way. He was even offered for twelve and a half cents if he would carry him to New-Orleans. But the fellow had a wife in the neighborhood, and they did not like to be separated, and he would have nothing to do with it.

From the yard, we descended to the cellar in which they sleep. It was clean, dry, and well aired, with a fire burning briskly in the fire place. There was nothing noticeable about it, but the strong iron grated door, which closed the entrance; and two rings, made of round iron, about three-fourths of an inch thick, fastened in the floor as far apart as a man’s length. I did not ask what they were for. The proprietor said he, was very careful to keep them clean in their persons as well as their rooms; and if any man came up on Monday morning without a clean shirt, he whipped him.

We next went into the women’s chamber, and thence

into the hospital. The latter was well warmed, with a stove. There were only two sick. One was an old woman, that had been brought there to be sold, but she was so sickly that he would not buy her. She appeared to be in pain. The other was a young woman, of quite light complexion, and rather intelligent features, who had a young infant lying by her on the pillow. There were beds in the hospital, spread on the floor. Our next visit was to the cook room, which made part of a long, two story brick building. That building, he said, was occupied by those whom he could trust to go abroad. He said he often bought those in the neighborhood, who had good characters, and could be trusted to go at large into the town. In the cook-room we saw a little boy and girl, five or six years old, who were better dressed than the others.— Their complexions were quite light, their features bright and beautiful, and their clothes had an air of neatness and taste, such as free mothers love to impart to their little ones. He said the mother of these had been with him some time. Of the whole number that we saw, I should judge that about half bore in their complexion, evident traces of the white man's blood, and the white man's sin. Indeed I should think that nearly the same proportion holds good among all the colored people I have seen, proving conclusively, that not emancipation but slavery produces the "amalgamation" of the two races, which is so much deprecated, while its cause is cherished and retained. We returned to the office, and having declined the polite offer of a glass of wine, or brandy and water, and thanked the proprietor for his attentions, we took our leave.

He had told us that one of his vessels was in port, and he expected to ship a cargo next week. We thought, as we had begun, we had better see the whole, so we proceeded to the wharf. We found that the vessel had arrived, only two or three days before, and was taking in wood and stores with all haste, showing the urgency of the traffic in which she was employed. Her name is the "TRIUMPH." The captain very obligingly took us to all parts of the vessel. The hold is appropriated to the slaves, and is divided into two apartments. The after hold will carry about 80 women, and the other about 100 men. On either side were two platforms, running the whole length, one raised a few inches, and the other about half way up to the deck. They were about 5-12 or six feet deep. On these the slaves lie, as close as they can stow away. We asked the captain if they were confined, he said no, he never even locked down his hatchway, but let them come on deck as they pleased, and he never had the least difficulty with them. He said the way to make slaves turbulent is to act as if you are afraid of them. A sensible remark, which I wish could be appreciated by those who are trying to lock down the hatchways upon the mind of the slave, and keep him from a free enjoyment of the light of heavenly truth. The captain said he expected to sail on Monday or Tuesday, so that before these lines meet the eye of our readers, those whom I saw will have been passed regularly through all the forms of the United States Custom-house, as merchandize, "shipped in good condition, for and on account of the owners," and will be far on the blue waters, towards irredeemable bondage and labor, uncompensated and unmitigated, on the cotton fields and sugar plantations of Louisiana.

This business, however, cannot but lead to occasional occurrences of special hardship, particularly as the laws, even those that are in force in the District under the entire control of Congress, are all in favor of slavery, and every colored person is presumed to be a slave unless he can prove that he is free. Many cases have been related to me. Friend George Drinker has long been an active member of the Abolition Society at Alexandria, and has had an active agency in delivering many who have been unjustly sold to the traders.—

He was deeply affected with a case, some time ago, where a colored father came over from Maryland to look for his sons who were free, but had been taken away. Mr. D. went with him to the receptacle, and when he entered, the old man exclaimed, "There are my boys," and the lads sprang to him and clung around his neck, as we may easily conceive, with unutterable emotions.

Another case which occurred within a year, was that of the slaves belonging to the estate of the late Judge —, of Maryland, brother of a former justice in the U. S. Court. The judge left 25 or 30 slaves, but by his will he left them all free. And to prevent their being sold under any pretence that the personal estate was not sufficient to pay his debts, (for if the personal property will not pay a man's debts, the slaves must be taken out of the will before the land,) he expressly directed a particular piece of land to be sold for that purpose. The heir, however, sold them all to F. and A. and they were brought to the depository, the vessel was ready to sail, their names were actually on the bill of lading, and they would have been gone in an hour or two, when intelligence was brought to Mr. D. that they were unlawfully held. The traders immediately took them off from the bill, and sent them back to Maryland, where the necessary legal steps have been taken to establish their right to liberty.

By the laws of Virginia, if a slave-holder removes into that state, and brings slaves with him, he must have them registered within a certain limited time, or they become free. A gentleman died last year, who had removed in this way, and had not registered his slaves. The very day he was buried, these slaves were sold to the dealers, and in an hour, before any steps could be taken in their behalf, they were driven off by land towards the South.

But there is no end to such relations. I dare not trust myself to make remarks on what I have not seen. You, who know me, will easily believe, it has not been without some effort, that I have written an impassioned narrative of things which I saw and heard. What I have thought and felt, I can never tell to man.— Whether I shall ever sleep again, seems more than I can predict. It seems strangely unnatural that any American should SLEEP while his country countenances and aids in such transactions in regard to so many thousands and thousands of her native born citizens. Yet I have in some measure altered my views of the trade. It costs an effort at first to control the feelings we have so long cherished in regard to one who could be a slave trader. But as soon as I could fairly command my thoughts, I said to myself, Why should not this man be a gentleman, and be respected, as others are who are rich and deal honorably? The man who sells runs is held respectable. The man who buys slaves, and the man who sells them is respectable.— The very men who sell him slaves in Alexandria, and those who buy them in New Orleans, are respectable.— Judge Washington sold his slaves from Mount Vernon. They not only meet us in the walk of life, but they sit down with us at the table of the Lord. I have met here a minister of the gospel, who told me without remorse, that he had bought a slave, and afterwards sold her and received the PRICE—not however, as he knows, to go to New Orleans. But the member of one of our Presbyterian churches sold another member of the same church, to go to New Orleans. And more than all, those who own slaves as their property, and exact their uncompensated labors, and leave them and their offspring as an inheritance of wealth to their posterity to all generations, are respectable. And I cannot see why the man who gets his wealth by facilitating such respectable things in so respectable a manner, should not be as respectable as the rest. What troubles me is, that the civilized world, my own America included, have pronounced the man who does this latter

on the coast of Africa, to be a PIRATE, and they hang him up at the yard arm. Where shall we draw the line?

But I could not help exclaiming to myself, This, after all, is the colonization, by which Maryland and Virginia are freeing themselves from the curse (but not the sin,) of slavery. This, too, is the effective, prevailing, successful system which is protected by American laws, both of the states and the nation, and which the people are so much afraid to have even looked at, or whispered about, by public opinion. This my country holds as the apple of her eye, and frowns if one even points at it. In fine, this and only this, is properly entitled to the name of American Colonization.

Yours truly,

JOSHUA LEAVITT.

From the Christian Mirror.

DIALOGUE BETWEEN TWO NEIGHBORS.

First Neighbor. Good morning, neighbor. I am glad to see you. What's the good news this morning?

Second Neighbor. None in particular. They seem to be getting wide awake in Congress; and I think they will have warm work there before winter is gone.—What's the good word with you neighbor? Do you find any thing interesting about this time?

First Neighbor. Yes, neighbor, we are continually having good news coming from every quarter, and by almost every mail. I find that the religious papers and other periodicals are becoming more and more interesting. Do you not find it so?

Sec. Neighbor. Why—hem—why—hem—hem—hem. I hardly know what to say. I don't take any religious paper myself, and therefore seldom see one; so that I don't know so much about these matters, I suppose, as you do.

First Neighbor. What! take no religious paper! You surprise me. You are not only a professor of religion, but you always seem to be interested in the subject of religion. And besides, you have an interesting family of children growing up, who certainly ought to have an opportunity to inform themselves respecting the more interesting intelligence of the day.

Sec. Neighbor. Well, I suppose that it would be a good thing to have a religious paper in the family. But you know every body must have a political paper, or else they will get away behind the times; and I hardly feel able to take two papers.

First Neighbor. You say that if you don't take a political paper you will soon be behind the times; you mean in relation to your political matters. But is it any more important that you or your family should be up to the times in respect to political than respecting religious intelligence. And as to your not being able, that's not the question. No person in moderate circumstances can plead this for an excuse.

Sec. Neighbor. Now know, neighbor, it is hard times and I find it quite difficult to answer all the calls for money made to me from various quarters. And I have thought that as we take one paper, that would do very well for us.

First Neighbor. Depend upon it, you are greatly deceived in this matter. And you are not only depriving yourself and family of much pleasure and profitable information, but you are neglecting an important duty.

Sec. Neighbor. Duty! neighbor, duty! Why, there is no duty about it. Every body can do as they please about such things. You are the first person that I have ever heard talk about duty in taking newspapers.

First Neighbor. My good sir, I am no less surprised at your views than you are at mine. We should always act in view of duty in all we do. As says the Apostle, "Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." We are command-

ed to do good to all men as we have opportunity. And is it not our duty to obey this command to the full extent of our power?

Sec. Neighbor. Yes, certainly. But what has this to do with newspapers.

First Neighbor. Before we can do good to all as we have opportunity, we must become acquainted with their condition and wants. You believe that it is the duty of Christians to desire and seek the universal spread of the gospel, and the salvation of men, do you not?

Sec. Neighbor. Yes, to be sure. But I don't see how our taking newspapers has any thing to do with the conversion of the world.

First Neighbor. My dear sir, it has much to do. It is evident that we shall never labor to promote the good of those of whose condition we are ignorant. Therefore the first thing to be accomplished towards the conversion of the world to Christ, is for the friends of God to become fully acquainted with the moral condition of the world; and also with the facilities which God in his providence is affording to send the gospel to the unevangelised. The chief reason why Christians do no more for the spread of the gospel is, that they know no more of the condition of the world, and of the opportunities to send the light of life to the abodes of darkness. Hence it is most evidently the duty of every Christian to acquaint himself with the condition of all men, so far as is in his power; and also with the opportunities which Providence is giving him to promote the cause of the Redeemer, and the highest good of man. This is the object of religious newspapers and pamphlets, to give such information as is essential to prepare the way for the universal spread of the gospel. Therefore it appears to me that every Christian is greatly guilty before God, if he neglects these opportunities, so easily obtained, to gain that information which is so essential to his own happiness and the highest happiness of the world. So long as he is ignorant, so long he will be inactive. And while he remains inactive he not only lives almost in vain, as it respects the promotion of Christ's kingdom in the world, but also as it respects his own progress in piety. Therefore it must be a very important duty of every Christian, as it respects himself, the church of Christ, and the world, to obtain the information furnished by the periodicals of the day. And the Christian who neglects to do this, neglects an important part of duty, and sins against God. Does it not appear so to you?

Sec. Neighbor. Yes, it appears as plain as day-light, and I am surprised that I never had this view of the subject before. I acknowledge I have been in the wrong, and am determined to alter my course. The first opportunity I have, I will subscribe for the best paper I can find; and henceforth I will make it an object to gain all the information in my power respecting the moral and religious state of the world; and do what I can to make the world better.

First Neighbor. I am glad to see you open to conviction, and so ready to do your duty when convinced.—Keep your resolution, and act accordingly; and I doubt not that you will find that "the ways of wisdom are ways of pleasantness, and all her paths are peace."

Temperance Premium.—Several months since the N. Y. State Temperance Society offered a premium of one thousand copies of the Temperance Recorder for one year, for the best Essay which should be written and forwarded to the Executive Committee of that Society, by the first day of January 1834, on the subject of Temperance as connected with Political Economy. We understand that this premium has been awarded to an essay written by the Hon. Mark Doolittle of Belchertown and that the whole number of Recorders thus awarded will be used in gratuitous distribution.—*Mercantile Jour.*

From the Southern Religious Telegraph.

THE LORD'S HOUSE IN THE MOUNTAINS.

The revival of which our correspondent speaks in the subjoined letter, is a gratifying proof that the Lord's spiritual house is rising amidst the mountains of Virginia, and that in our own wastes we may speedily witness the erection of the temple of God, if faithful in the work to which as a church we are called. The reader will be surprised to learn that there were aged people in our state who had never heard of the Saviour! May there not be many such, in fields yet unexplored by the missionary, in Virginia? Should not startling facts of this character give a strong and quickening impulse to effort in the cause of domestic missions? Our correspondent whose letter has suggested these remarks, is the Rev. Henry Brown; his letter is as follows:

Near BROWNABURG, Jan. 15, 1833.

Dear Brother,—It will doubtless be interesting to you to learn what the Lord has been doing for us, in the desolate field where my lot has been cast, for the last few months.

In consequence of a very severe rheumatic affection, I was compelled to give up my charge in Woodstock, where God had smiled upon us, and for a time to relinquish preaching altogether. I left Woodstock about the first of August, with a view of going further south, after spending some time at the Hot Springs. But being prevented from going south, I concluded to spend the winter here, and labor as God should give me strength. At the suggestion of Brothers McFarland and Morrison, I agreed to labor as a missionary, along the North Mountain on the heads of Walker's Creek and Middle River. A considerable number of these people have long attended regularly at Bethel, and a few at New Providence, and are such as you find Presbyterians to be elsewhere. But a large proportion of them were, what people are everywhere, where the Sabbath does not bring with it the blessings of the sanctuary. I could state many striking facts, if prudence did not suggest a different course. Suffice it to say, that some had lived forty years without hearing the gospel. I have found persons far advanced in years, who said that they had never heard of a Saviour, and one seemed to feel sensibly when for the first time she heard the account of his death, as recorded by the Evangelist. The lack of education, even to a limited extent, was perhaps greater than in any other place, where I have been. The Sabbath was prostrated. Intemperance, with its baneful effects, was very abundant.

In last June a protracted meeting held in the Grove among these people, seemed to be attended with pleasing result. During the summer the revivals in New Providence and Bethel extended their blessed influence to some extent among a part of this people. The latter part of August, I commenced my labors among them. About the last of September, another protracted meeting held in the grove, and conducted by brothers Morrison, McFarland and myself, seemed to be much blessed; sixteen were then admitted to the church on profession of their faith, and about forty awakened. Since that time, in one place twenty-three have been added to the church, and about forty others are indulging hope in another place.

But we have no house that will contain half the congregation, though we have it in contemplation to erect two houses of public worship during the summer. In addition to preaching at two school-houses, I have endeavored to supply the want of a house of worship by preaching at private houses in the different neighborhoods. Although the recent heavy fall of snow (more than two feet deep has prevented us from moving on as before, yet the good work seems still to progress. On the 11th inst. we organized a church on the head of Middle River, consisting of sixty nine members. Thus,

my dear brother, has the great Head of the Church smiled upon our feeble efforts to build up the Redeemer's kingdom.

We very much need one or two Sabbath-schools, but have no where to meet until our churches are erected, which we hope to commence early in the spring.

Yours in Christ,

HENRY BROWN.

RELIGIOUS RE-ACTION IN GERMANY.

Our readers are aware that Germany has long been, and still is, the seat of a class of studious men, whose opinions are denominated by themselves "Rationalism," but who are absolutely bold infidels. They deny all the miracles contained in the scriptures, accounting for them by the inventions of mere imagination. They deny the resurrection of Christ, and treat his doctrine with contempt. The correspondent of the New York Observer, in that valuable paper of the 9th inst., after giving a brief sketch of the profane manner in which these Biblical critics treat the book of God, presents the brighter prospect of a moral renovation in that country.

The letter from which we copy is dated Bolbec, Oct. 18th, 1833.

There is manifest in Germany a powerful re-action against the deplorable excesses of rationalism. I would not have communicated to you the preceding and details, if I had not at the same time more gratifying news to give; for why trouble you with the griefs of the Christian church? Why rend the veil which conceals her wounds, if we cannot point out the remedies! Glory and blessing be rendered to the Lord! From all parts of Germany, men are returning to the gospel, and rationalism, so applauded, so boasted for 30 years, begins to meet a strong opposition.

The theologians who shone in the first rank, during the early part of this century, stooped on the brink of rationalism, uttering a shriek at the sight of the abyss into which Christianity was fallen. The illustrious Reinhard, who, during his long career, was the most eloquent preacher of Germany, and embraced in his youth the opinions of rationalism; but in proportion as he advanced in age, and had more experience of its effects on himself and his flock, he returned to the fundamental doctrines of Christianity. His progress is strikingly seen in the vast collection of discourses which he delivered, and it is remarkable that his last sermon is on the text, Phil. iii. 8: "I count all things but lost for the excellency of the knowledge of Christ Jesus my Lord." Reinhard, having one foot already in the grave, sets himself, in this discourse, to show that there is no greater happiness than that of being a Christian, and explains with force the principal points of the Christian faith. Other theologians, Ammon at Dresden, Staudlin at Gottingen, de Wette at Berlin, and now at Basle, and several others have experienced the same change as Reinhard in their religious convictions.—They were avowed rationalists in their youth, then they approached gradually the true gospel of Christ, and some have adopted perhaps all the doctrines which they formerly rejected with a proud confidence in the sufficiency of their own reason.

By the side of these theologians, but nearer to the evangelical faith, we remark celebrated men who are openly and avowedly orthodox, Neander and Hengstenberg at Berlin, Tholuck at Halle, Scharius at Dorpat, Kraft at Erlangen, &c. There is not a single university in Germany, where there is not found confessors of the truth, as taught by Jesus Christ and his apostles. The books written on the principles of orthodoxy meet with great success, and are circulated by thousands of copies. Many periodical journals appear, edited by an evangelical spirit, and the number of their readers increases every day. The evangelical Gazette of Berlin, which has had to struggle with many powerful obsta-

cles, pursues its course with perseverance, and exerts more and more a happy influence upon the religious opinions of protestant Germany. The Journal of Missions of Barmen, published by pious friends of the Gospel, reckons, it is said, fifteen thousand subscribers. Rationalism does not regard itself as conquered, we acknowledge; it declaims boldly and violently against the orthodox, in the universities it still possesses all its doctrines, in the journals it displays all its theories, without abating its bitter invectives against what it calls pietism and orthodoxy. Recently a Lutheran pastor and ecclesiastical superintendent of province (Mr. Roehr,) has attempted to impose upon all candidates for the evangelical ministry, a completely rationalism confession of faith. But in this struggle, as might have been expected, orthodoxy evidently gains ground; goes forward while rationalism recedes; it raises durable edifices, while its antagonist does but defend itself amid ruins.

The German people but feebly declare themselves, even to this day, between the two opinions which divide the universities and the journals. This people are slow to act; they are not carried away by enthusiasm. But every thing permits us to hope that they will return gradually to the doctrine of their fathers, and will rally round the glorious standard of the Reformed faith, for which Saxony and Prussia contended for more than a century. Already the revival has taken deep root at Berlin; and in Bavaria there appears to be a decided movement towards evangelical doctrines. Religious meetings, so long abandoned, have recommenced, and they increase as at the time when Spencer founded the congregations of pietists in Germany. The Catholics themselves have shared in this revival, principally in the city of Munich. Some Catholic ecclesiastics of Bavaria, have published writings full of faith and learning, in which they profess opinions purely evangelical, and sap the foundations of the papal power, by attacking the celibacy of the priests and the dangerous idleness of the convents. Many members of the Romish clergy prompted by the example of Leander Vaa Ess, circulated copies of the word of God in their own churches, and have thus awakened that spirit of inquiry which Rome has always wished to stifle. To these encouraging facts we may add that the Protestant king of Prussia and the Catholic king of Bavaria seem both animated by a truly religious spirit; they favor all the institutions which are designed to re-establish the reign of the Gospel in their states; and this noble impulse, imparted from so high a source, will certainly not fail to produce powerful and happy effects on the mass of the German population. In Prussia, a considerable number of men in office appear to be truly pious, and show, by their pure and self denying life, that the profession of the Christian faith is not with them an empty name.

Such are the principal details which have reached me from different sources respecting the religious state of Germany. The friends of the Gospel may entertain joyful hopes, and should render to the Lord solemn thanks. May the day soon come, when we shall see the German people return to the church founded by their glorious reformers, with the same faith, the same convictions, the same fidelity to the revelations of the will of God! Germany, land of science, of learning, of patient study, will then serve the cause of God the Saviour, with an energy and power not easily equalled by any other nation. The focus whence issued, in the sixteenth century, the light which enlightened Europe, may yet become, in the present age, the center of the religious movement of the human race. Let us pray to God for the German people, and ask Him, who by his power raises the dead from their graves, to revive in the cradle of the Reformation, a living faith, fruitful in good works.—*Christian Watchman.*

PETITION

TO THE LEGISLATURE OF LOUISIANA.

NEW ORLEANS, Dec. 20, 1833.

The Legislature, (called here the General Assembly,) are now in session. The day on which I attended, nearly all the speeches were in French. One of the clerks acted as interpreter. After a speech had been delivered in French, he gave the substance of it in English, and if in English, he rehearsed it in French. The debate which I heard related to the repeal of some former laws in regard to the slaves; but it was not a question which involved the subject of slavery. On the same day a petition was presented by a citizen of the State and laid on the table, by order of the house, to be called up at some future time, which was to me a source of high gratification. It related also to slaves; not to slaves in general, but to his own, the result of which, however, to the welfare of the slaves in this state, and throughout the whole south, will, I hope, at some future day be highly propitious. What disposition the house will make of this is uncertain; but whether they grant or deny the prayer of the petition, its influence will be felt, and at some day the example will be imitated by others. This petition, whatever becomes of it, reflects greater honor upon the man who has presented it than all the factitious renown with which his great wealth, consisting of three millions of dollars could invest him. It is as follows:

"To the honorable the Senate and House of Representatives of the State of Louisiana in General Assembly convened. The memorial of John M'Donough a citizen of the state, respectfully represents, that being the owner of some 40 or 50 black children, male and female, of various ages, (the offspring of old and faithful servants;) the greater part of whom have been born under his roof, and whom he intends sending with their parents in the course of a few years to Liberia, on the coast of Africa, as a reward for the meritorious conduct and faithful services of their fathers and mothers. But, whereas, said children are now uneducated, (the laws of the state prohibiting the owners of slaves from educating them,) your memorialist is therefore desirous, previous to sending them to Africa, to have them instructed in the rudiments of English education, that when in the land of their fathers, they may be enabled to instruct their posterity in the knowledge of civilization and the arts of life, and to make known to the heathen the gospel of Christ, and to say, "for these thy greatest of earthly blessings, we are indebted to a white man." He therefore prays that an act may be passed by your honorable body, permitting him to educate such of his slaves as he may think proper, on his giving bond and security to the satisfaction of the Governor of the state, to send all such as he may so educate out of the state, within the period of three years from this date. Your memorialist trusts that your honorable body will see nothing objectionable in the passage of this law, but on the contrary a strong inducement thereto, as it would no doubt be the means of shewing to the slaves of the state in general, (wherever it would become known to them,) that true and faithful services to their masters, will reward that meritorious conduct always in a just manner. A law, therefore, in his favor as above prayed for, could not, in the opinion of your memorialists, fail to produce a most excellent and salutary effect. And your memorialist will ever pray.

WINE.—Mahomet's notions on this subject were probably more just than those of any other moralist or legislator. "Wine," said he, "is serviceable when used with moderation, but no man knows where the limits of moderation should be fixed. It is better, therefore, to forego the enjoyment altogether than to indulge in it at the risk of running into excess. Abstinence can only weaken; intemperance both inflames and maddens."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 8, 1834.

For the Religious Intelligencer.

A GREAT DAY FOR SUNDAY SCHOOL TEACHERS.

A large body of our fellow-laborers have proposed to us to set apart the SECOND MONDAY OF FEBRUARY, for a solemn and deeply interesting purpose. They have been looking, and they invite us to look at the prospect before us.

Eighteen hundred years have rolled away since the Prince of Peace, having obtained eternal redemption for us, by the sacrifice of himself, passed into the heavens, leaving upon his followers this simple, solemn injunction "*Go ye into all the world and preach the gospel to every creature.*"

The record of the early conquests of the gospel, of the labors and trials of faithful apostles, and the perils and sufferings of martyrs, is before us. The vicissitudes of the church, the deep darkness and the glorious light through which she has been alternately led, should be familiar to us. With the success of efforts, in latter days, to extend the knowledge of God over the earth few Christians are acquainted. The distribution of the Bible and Tracts, the extent and prosperity of Christian missions, and the frequent tokens of Divine favor towards Sunday-schools, are matters of continual meditation and thanksgiving to those who are waiting for the full accomplishment of the promises of the gospel.

At the commencement of the present year, we find the great mass of our fellow-men, as they have been for ages past, in all the darkness, horror, and pollution of paganism and superstition; but we find unusual indications of the approach of a brighter day. All over this gloomy waste we see here and there—wide apart indeed—a solitary gleam of light.* Not a pagan nation is to be found which no effort has been made to evangelize; and from some we have tidings of great joy.—The condition of the world should be contemplated with solemn interest by Sunday school teachers, at this moment. The means of sending the gospel to every human being are not wanting. Wisdom, and skill, and experience to direct (with the grace of God) whatever agency may be employed, are not wanting. The great body of evangelical Christians are organized in forms suited to their respective modes of faith and practice, to fulfil the injunction of their Divine Master; and the church has at length ventured to attempt, pray for, and expect the conversion of the world. A door of entrance to the heart of the empire of paganism stands wide open. Wherever the gospel is preached, it is heard with interest; it excites attention; it awakens inquiry and discussion. The poor, blind pagan would here more of this matter. He stretches forth his hand

* The Missionary Herald for January contains an estimate that there are in heathen lands, 700 laborers to 719,500,000 souls, or less than one to ten hundred thousand! There are also 15 presses, and 13 schools for teachers and preachers. Pupils and converts not estimated.

to the missionary stranger, and asks for the paper that tells him of Jesus, the Friend and Saviour of sinners. He travels hundreds of miles, that he may learn more of this new religion, and get something to bring back to his dying children and fellow men, that they also may 'know the joyful sound.' This is no fancy sketch. The facts are too well attested to be contradicted or questioned by the most skeptical. Judson, Morrison, Gutzlaff, and a host of others, equally credible, have told us a tale of human wretchedness and degradation, at the recital of which the heart sickens and faints. But they have told us in the same breath, that the way is open for the introduction of the gospel, with all the sanctifying and saving influences which accompany it, into the midst of these dying millions. Within a few weeks we have learned that the Bible translated into Chinese, can be read by one third of the human family! Multiply teachers and Bibles to the requisite extent, and nothing prevents the vast empire of China, from being brought under the influence of the gospel within the next quarter of a century? The change would not be so great as changes of the same nature, on a smaller scale, wrought among many heathen nations within a shorter period. Why would not the like means, proportionally increased produce the like results in China?

But we must have men to go thither and give their strength and life to the enterprise. Missionaries, school-masters, physicians, printers, &c. &c. must go, in the spirit of the Divine Redeemer, and like his eminent apostles to the Gentiles, count not their lives dear unto them if they may testify the Gospel of the grace of God to their brethren who are sitting in darkness. And where are such men to be found? What expectations have we of a supply—where and by whom are they training for this service?

The eye of the inquirer is almost instinctively turned to the SUNDAY-SCHOOL TEACHER, who is supposed to have looked with deep interest to the wants and woes of his race. His is a most advantageous post of observation, and often is he supposed to be anxiously inquiring what he can do to supply those wants and relieve these woes.

It is required of him that he should labor and pray without ceasing for the conversion of his pupils to God, and then train them for the highest and holiest service which the command of Christ and the perishing condition of the world enjoin. It is for him to direct the earliest thoughts, and desires, and hopes of his pupils to the great end of life. It is for him to enlist their earliest sympathies in behalf of those who have no hope and are without God in the world. It is for him to spread before his class, from week to week, the scene which the world presents to his own eye, and teach them what they have to do towards its regeneration and entire conversion to God; and to show them what glorious things are spoken of Zion by her King, and what part they must bear in her warfare if they would share in the songs and shouts of her triumph.

TEACHER! will you fold your hands to sleep in such a day as this, and with such obligations pressing upon you? Will you not rather be persuaded to shake off every slothful habit and disposition, and address yourself earnestly to the great business you have in hand? Come,

then to the throne of heavenly grace; and in company with thousands and tens of thousands who have like fears, responsibilities, and deficiencies with yourself, let us make our common supplication unto God, that he would give us grace and strength to do what our hands find to do in this dying world, with all our might, and without an hour's delay. Arise! Go up to the solemn assembly. Let us call upon God with our whole heart, and we shall find Him, and rejoice in his salvation.

LIBERAL BEQUESTS.

A correspondent of the Boston Recorder writes from Bernardston:

"I take the liberty to forward you a few items from the will of the late Hon. JOB GOODALE, of Bernardston, Mass., who deceased the 25th of Oct. last.

After making provision for his family and some others of his connections, he gave

To the Massachusetts Domestic Missionary Society, \$500, to be paid in one year. To Amherst College \$500 to be paid in two years.

To the Deacons of the Trinitarian Congregational Church in Marlboro', Mass., and their successors in trust, a Farm in said Marlboro' (estimated at \$2500) the income of which is to apply annually towards the support of a settled orthodox minister of the Gospel in said church and society.

To the town of Bernardston, a Farm in said town (estimated at \$1200) the net annual income of which is to be appropriated to the deserving poor, who may fall into sickness and distress, in said town. Also \$200, which shall be loaned at annual interest until it shall have accumulated to the sum of \$20,000, then the annual interest of said fund shall be appropriated to the support of the poor, and for common Schools in said town.

To the Orthodox Congregational Society in Bernardston, the meetinghouse where they now worship, and the land on which it stands, so long as it may be wanted as a place of religious orthodox worship. Likewise \$100, the annual interest of which is to be expended yearly, to procure the preaching of a sermon, in said society, to young people, upon the importance of early piety and early Christian education.

Also, to Z. C. Newcomb and Joseph Slate and their associates in trust, about 5 acres of land, in said Bernardston, on which has since been erected a dwelling house and an Academy—called 'the Goodale Academy';—the house to be occupied by the principal of said Academy, and as a Parsonage;—and it is provided in said will, that the net annual income of said Academy shall be annually appropriated towards the support of preaching the Gospel, in the Orthodox Congregational Society in said Bernardston.

WARNING TO THE IMPENITENT.—The sudden death of a young married woman, who attended the protracted meeting at Chatham street Chapel on Friday evening, January 25th, has excited no little sensation among our young people in this city. The text for that evening was Job 9th chap 4th verse: "*Who hath hardened himself against Him and hath prospered?*" The young lady who went to the anxious, or as it might appropriately be called, the decision seat, that evening, and who has given, as she believes,

her heart to the Lord, was requested to write an account of the circumstances of the awful death of her friend. She has done so as follows:

The death of a female who attended the Chapel last Friday evening has been mentioned once or twice, but thinking the circumstances were not rightly understood, I will now endeavor to give a correct statement. It was in the spring of 1828 that I first became acquainted with her. She was the daughter of respectable parents, then residing in Connecticut. She was a young lady highly esteemed by her friends, and in many things endeared herself to her acquaintances, and society at large. She was about 20 years of age, and had passed through one or two revivals of religion, but like many others, delayed the work of repentance to a season which in her estimation would be convenient. She was a frequent visitor at my house until the summer of 1832, at which time she was married to a young man generally respected. But he was a neglecter of religion. They then went to Albany, and I heard nothing from her until last Saturday, when I was informed that she had been in N. York about three weeks. Some one told her I attended Chatham street Chapel, and on Friday evening she said she would go there, for she might possibly see me. She went, but did not see me to know me until the anxious weep invited forward. Then she saw me go. She arose and left the house. When she got home her friend asked her if she had seen the young woman she had so often spoken of? She said she had, but where she least expected to, and that was upon an anxious seat. Her friend observed, I suppose you went yourself, as that would have afforded you an opportunity of speaking with a person you have seemed anxious to see.—"Oh no," said she, "I have ever thought it was my duty to please my husband, and I think he would have been very angry with me if he had seen me go forward to be prayed for; and I am surprised to think Miss P. went. I have ever thought her a girl of good sense, but I think now she must be a fool; and if ever I see her again I will laugh at her, and just ask her if she recollects attending a ball, which was the last place I saw her at before I went to Albany. I think she looked much more respectable there than she did running forward to be prayed for." She soon after retired to rest, apparently in good health, and before twelve o'clock, the same night she expired! Evangelist.

Dr. Beecher's Instructions to Young Christians

Cincinnati: Truman, Smith & Co.

This little work came from the press last week.—It embodies the *mature thoughts* of a mind which has few superiors in this or any other country. The name of the author will give it notoriety and circulation; and the intrinsic merits of the work; its correspondence with the experience of Christians; its consolations for the tried soul; its practical tests of genuine piety; and its clear development of the nature of true religion, will make it dear to the children of God, long after the venerable author shall "be gathered to his fathers." In style and matter, the work is adapted to minds of intelligence and refinement, and we should be pleased to see a copy in every family in this city.—*Cincinnati Jour.*

AMERICAN COLONIZATION SOCIETY.

In our last we gave a sketch of the anniversary of this Society, and we are now pained to communicate the fact, that the financial concerns of the society are in a deranged state, which, to an individual, would be bankruptcy. But as it is a child of benevolence, we believe the Bank of Faith, from which the Deposits of the friends of Africa are not yet withdrawn, will still sustain it, and if the cause be of God it will still prosper and triumph.

Wednesday evening, Jan. 22—At 5 o'clock, the Hon. J. C. Hubert took the chair, and the meeting having been called to order, Mr. Bacon from the committee on the financial concerns of the Society, made the following report:

The Committee appointed to inquire into the state of the financial concerns of the Society, report as follows, that the debts owing by the society, now due, and that will fall due, by the first of May next, amount to a sum varying from \$40,000, to \$41,000.

This unprecedented and alarming amount of debts against the society is accounted for, by the following reasons.

1st, The rice crop in the colony, and on the coast generally, the last year, failed almost entirely; and by this Providence, a considerable share of the colonists, who would otherwise have been able to subsist upon their own means, were thrown upon the bounty and humanity of the government of the colony.

2d, The Ajax, which sailed from New Orleans with 150 emigrants, lost 29 of them by the cholera; was double the usual length of time making the voyage, and arrived as the colony with but two weeks supply of provisions, instead of the usual supply for six months.

3d, An unusually large proportion of the late emigrants are improvident, and reluctant to betake themselves to agriculture.

4th, In some instances among the late emigrants, families without male heads have been sent to the colony—and, in many instances, the great mortality in the colony, during the last year has deprived families of their male heads and left them to the humane and expensive provisions of the government of the colony.

5th, The supplies of the colonial store have not been ample, as they should be. This deficiency, however, is not to be charged to improvidence in the Board of Managers; but to their pecuniary inability to do on this subject what they were very solicitous to do. This deficiency has made it necessary for the government of the colony to purchase at 100 to 200 per cent. profit, large amounts of supplies from merchants in the colony, and from vessels touching at the colony.

In view of the existing pecuniary embarrassments of the society, the Committee would advise that the Society send out no emigrants the present year unless under very especial circumstances, and when the society would be put to comparatively small expense, in sending out and provisioning the emigrants. To guard against such heavy embarrassments in future, the committee advise, that the society do never, except in the extraordinary cases above referred to, send out emigrants whilst they are under a debt exceeding \$10,000.

The committee hope that the Board of Managers will, as soon as the means at their disposal will allow, so far furnish the colonial store with goods and provisions as to preclude the necessity of purchasing them on terms so disadvantageous as those above referred to. This necessity having existed for the last two years particularly, and which has been unavoidable on account of the large disbursements of the society for the expenses of emigration, has swelled the debt of the society to an

amount many thousand dollars greater than it would have been, if this necessity had not existed.

The committee are highly pleased to learn that the Board of Managers have adopted and are contemplating measures for bringing within ascertained and the narrowest limits, the compensation made to the officers of the society residing in the colony—and, also for avoiding the surprise of large drafts upon its Treasury.

The report having been read,

Mr. Robert I. Breckenridge expressed great consternation at the state of the finances of the society, and expressed a wish to be informed when, how, and for what objects, this debt of the society was contracted. He knew nothing, and could conjecture nothing on the subject. He was entirely in the dark. The account which had been received was frightful, horrible. The suggestion in the report, that the society should discontinue sending out emigrants to Liberia, was calculated to make things still worse. It would prevent contributions from coming in as they had been accustomed to come in. Most of the contributions made to the funds of the society were for the express purpose of sending out emigrants; and if no emigrants were to be sent out during this year, no collections would be made, except from a few who might be disposed to give for the benevolent purpose of sustaining the colony, and to these many of our missionary stations presented greater inducements for their charity. It was a frightful picture, and the public had a right to know how this horrible amount of debt had been contracted.

Mr. Gurley thought that he should be able to show that there had been no extravagance during the last year, on the part of the Board of Managers. There had been a great pressure on the society during this period, to send out emigrants to the colony, and expectations were held out of great additions to the funds of the society for the purpose of meeting that pressure, but these expectations had not been realized. Previous to the commencement of the last year, a debt of \$12,000 or \$13,000 had been contracted. The Board had been greatly astonished at the commencement of the last year on receiving drafts from the colony, amounting to about \$20,000, which the Board had accepted. During the whole of the last year, he presumed that the total amount of drafts on the Board, from the colony, was not less than \$30,000. The Board, until these drafts were received, had not the least suspicion that they had made such insufficient provision for the wants of the colony as to justify such an extraordinary expenditure. In the ship Hercules, a cargo had been sent out, which it was calculated would have sold in Liberia for \$20,000, payable in rice and staples of the colony. In consequence of the entire failure of the crop, there was no rice to be got for the cargo; and the agent was obliged to make drafts on the society for the purchase of such provisions as were required for the use of the agency, at an advanced price. It appears also, that there was a debt in the colony, which had been accumulating for some time, and of which the Board had no knowledge. The debt, he presumed, had been kept out of sight of the society, until concealment was no longer practicable, and then it suddenly came in upon the Board.

As to the more remote causes of the present debt the society must look to the condition of the colony itself—to the improvident habits of the colonists, neglect of agriculture, and other causes which were similar in their operation. Another cause was the sickness of the colonial agent, which had prevented him from paying that attention to the situation of the colony which he would otherwise have done. The last year had also been a year of unusual sickness among the colonists. On account of the absence of the physician, the entire duty of attending on the sick had fallen on the agent; and under all these circumstances, it was scarcely to be expected that the affairs of the colony could have been adminis-

tered with that economy which would have been exhibited in a different state of things.

There was also another cause of the evil, which he felt himself bound, in all candor to state to the society, as he was desirous that every thing should be made known. In the beginning of the last year, there was apparent the greatest debility, to speak in the mildest terms, in the management of the concerns of the society. This was, in part, attributable to the introduction into the administration of new persons into the Board, persons who were not conversant with the business of the society. The consequence had been a complete change in the management. Among the changes introduced, was the appointment of an executive, committee with limited powers, the insufficiency of which was soon apparent. In consequence of these changes, the financial concerns of the society had been greatly neglected, and this might be considered as one cause of the existence of the evil, in its present extent.

There was also another fact which he desired to lay before the society. When the Board found themselves thus pressed with debt, it was proposed that with a view to sustain the credit of the society, a loan should be obtained on the individual responsibility of the members of the Board. This scheme unfortunately failed, altho' it was certain that if a loan of fifteen or twenty thousand dollars could have been effected it would have sustained the credit of the society, and been productive of a happier state of things. The greatest difficulty which he had met with in his journey to the north to collect funds, had arisen from the low condition of the credit of the society. He admitted that many things around them appeared dark, but he saw no reason for despair. If, as was apparent, the distressed condition of the society was attributable to causes which no human sagacity could foresee or prevent, it ought only to operate on the society to make new and more vigorous efforts to sustain the cause.

Mr. Frelinghuysen expressed the pleasure he received from hearing the statement which had just been made, for when he had first heard of the difficulty in which the society was plunged, it made his heart sick. He felt that the condition of the society would furnish its enemies with a powerful argument against it, and it was an argument which its opponents would not fail to make use of. If he had not possessed a strong faith in the cause, and a strong reliance on Him by whom it had been sustained, he would now be ready to sit down in despair. At the moment when the society was holding out its promises, offering to take out emigrants at \$30 each, and presenting to the world the glowing picture of the colony in such a state that those who went out there, were certain of making their fortunes, all this mass of debt should suddenly burst upon the society. It was discouraging to think that, in the midst of our conflict with the abolitionists, they would be able to turn round upon us, and tell us, that while we were making these boastful statements, we were in debt \$40,000 beyond what we had the means to discharge. This fact would be held by the abolitionists in reprobation of the course and character of the Society, and it would be an answer to any argument which the friends of the society could use. Notwithstanding all this, however, he would say, that he felt no despondency which he would suffer to paralyze his efforts. The society had now come to the crisis of its affairs, and he believed the day of its prosperity would dawn from this anniversary. It was now incumbent on the meeting not only to re-organize not only the constitution, but the principles on which the society had hitherto acted. A new set of principles must be introduced; and a new board must enter on the discharge of its duties with a deep feeling of the necessity of establishing a rigid system of economy, which would prevent a single dollar from being unnecessarily drawn from the treasury of the society. He was not

acquainted with the character of the agents and sub-agents of the society; but he did not understand how it could be that the agent at Liberia was enabled to keep from the knowledge of the Board, the debt of the colony until it had reached such an extent, until it broke out under them like a volcano, threatening to swallow up the society. The agent ought to have been held to as severe a responsibility, as if he had lived at the next door. This was the case in all the benevolent societies with which he was conversant, where every dollar was required to be accounted for. If he had not a strong faith that this society was deeply rooted in the affections of the American people, he would now be ready to give up every thing,—to move adjournment of this meeting *sine die*, and to go home. But he would not give up the cause. He felt and he hoped and believed that the Christian world would feel, that this cause was of God, and if they took hold of Him, and reposed all their confidence in Him, they might cast off despair. Then let the abolitionists do as they would, this society would be sustained. It had its origin in prayer, and by prayer it could be maintained against all its adversaries. He doubted not that it would yet be proved that Finley had not died in vain, and that not in vain had Mills perished on the waters. The hope of Africa would not be lost; the glorious light of truth would traverse and beautify the parched wilderness, and be hailed by the sons of Africa. He trusted that every one would be convinced that aid must be sought of God. He suggested that, when the secretary published a report of the embarrassments of the society, he would accompany it with the explanations he had made in order to break the force of its operation on the public mind.

(To be Continued.)

ILLUSTRATION OF THE ROMAN CATHOLIC RELIGION.

A correspondent of the London Guardian, describes the ceremonies of the "Holy Week," in Rome, from which we select enough to shew the solemn mockery.

The service in the Sistine Chapel on Good Friday morning was very long. The passion, according to St. John, was chaunted, being the xviii. xix. and xx. chapters of his gospel. We had also a Latin sermon from the Procurator of the Augustines, delivered with much gesticulation; at the conclusion of which he proclaimed an indulgence of thirty years, and thirty times forty days, granted by the Pope to all present.

After this, the ceremony of uncovering and adoring the cross began. A number of prayers were repeated, after which the cardinal officiating went up to the altar and approaching the crucifix which is covered with black cloth, uncovered the upper part of it, saying, in Latin, 'Behold the wood of the cross,' two chorister replied, 'on which the safety of the world hung,' and the whole choir sang, 'Come let us adore.' The Pope and all Romanists present knelt. After a short interval the cardinal again approached and uncovered the right arm of the crucifix, repeating as before; and the same responses were made by the choir. Lastly, he uncovered the whole cross, the same words being said and sung. The cross, we are told, is not uncovered all at once, because Christ did not manifest himself suddenly to all. The top part first uncovered represents the Jewish people, the right arm next uncovered represents the Christian people, and the final uncovering of the whole represents the preaching of the crucified to the whole world.

The cardinal then took the cross from off the altar, and laid it on a crimson velvet cushion placed on the steps of the altar.

Several attendants went up to the Pope and took off his shoes and part of his robes, his miter also was removed, and thus barefooted and bareheaded, he proceeded to adore the cross. Three times, as he ap-

proached R, he knelt and prayed and then knelt, prayed over it, and kissed it, and presented an offering of a hundred crowns of gold, worth about seven shillings and sixpence each.

After his return to his throne all the ecclesiastics present went through the same ceremony in pairs. The cardinals were unrobed, and had their shoes taken off by their servants, and each presented an offering of one crown of gold. I presume the taking off the shoes is in memory of the words spoken to Moses from the burning bush; but for what reason I know not, the lower orders of the clergy performed the ceremony with their shoes on their feet.

When the adoration was concluded, the procession set out in the order formerly described, to the Pauline chapel, to bring back the host (the body of our Lord) from the sepulchre in which it was deposited yesterday.

The procession was similar to that already described. On arriving in the Pauline the Pope knelt and prayed, and the officiating cardinal gave the key of the sepulchre to the Sacristan, who unlocked the door and took out the box containing the host. He then took out the host and placed it in the vessel formerly mentioned, and presented it to the cardinal, who presented it to the Pope, who covered it with a corner of his mantle, and set out with the procession to carry it back to the Sistine chapel. The choir sang during the procession the hymn, "The standards of the King come forth; and on the Pope's entry into the chapel the verse, 'Hail, O cross, our only hope.'

The Pope carries the host to the altar, where he delivers it to the officiating cardinal, who transfers it from the chalice to a paten. Wine and water are poured into the chalice, and the cardinal officiating performs the rest of the service of the mass, using the host which had been deposited in the sepulchre. The mass on this occasion, as on several others during holy week, is not performed exactly in the usual manner, several of the prayers and benedictions being omitted; and in taking the sacrament the cardinal puts a portion of the host (which he divides into three parts) into the chalice with the wine, and swallows both together. What becomes of the other two portions I do not know.

In the afternoon the Tenebræ and Miserere are again performed; and after that the Pope and cardinals descended to St. Peter's, to adore the three great relics.

The Volto Santo, or holy countenance, is one of the most precious relics in existence. It is, according to Catholics, the impression made by our Saviour's countenance on the handkerchief of Saint Veronica, with which she wiped his face, when he fainted and fell under the weight of the cross. It is known in the Church by the name of the Sudarium. Much has been written on this subject, and it is more than doubtful if such a person as Veronica ever existed, the probability is that the name of a thing has been taken for that of a person. With regard to the impression, even Catholics must have some misgivings, for no less than seven Sudaria are exhibited in as many various places. However, they try to get over the difficulty by asserting that Veronica's handkerchief consisted of several folds, and that the impression passed through so as to be imprinted on each fold. That at Turin, I have heard, is the napkin which was wrapped round our Saviour's head, and not a Sudarium. I know not how much authority there may be in favor of the Sudarium of St. Peter's; but that of Cadoin has fourteen papal bulls declaring it to be genuine. These relics are preserved in a small apartment in one of the great pillars which support the dome of St. Peter's. They are under the care of the canons of St. Peter's, and no other persons are permitted to touch them; even when crowned heads have been curious to see them near at hand, they were obliged to be first admitted canons of St. Peter's and assume their dress, as in the case of the Emperor Frederic III, Cosimo III, Grand

Duke of Tuscany, and James king of England, in 1717. No one can hold this office who cannot prove himself noble for four descents.

The ceremony of the exhibition and adoration of these relics lasted about a quarter of an hour. The Pope and the cardinals appeared to be praying while they knelt, but the whole was preformed in silence. As soon as each cardinal was satisfied, he rose from his knees, and retired without waiting for, or taking any notice of the rest.

This evening I observed the ceremony of Penitenza Maggiore, performed by a cardinal. His eminence was seated in one of the confession boxes, having in his hands a rod twelve or fifteen feet long, in every respect like a strong fishing-rod. A great crowd surrounded him; one after another knelt before him, and he hit each gently on the head with the rod. On inquiring what was the use of this ceremony, I was told that by means of this tap on the head, all little sins are blotted out which had been forgotten to be confessed, and of course not absolved at the last confession, and by undergoing this penance they are fully prepared for the Easter communion; but according to Cancellieri, the benefit received is a hundred days of indulgence.

On the evening of Good Friday, there is a sort of an illumination in all the butcher's shops, to show their joy at the approaching termination of lent. Some of them were quite splendid; having a profusion of lamps, flowers, and evergreens, and the raw meat covered over with bits of gold and silver leaf.

Saturday.—At nine in the morning we had the ceremony of baptising converted Jews and heathens in the baptistery of St. Giovanni in Laterano. The most curious part of this service is the consecration of the holy water. The font is a large vessel containing perhaps one or two tons of water, and was once a sarcophagus. The service begins with prayers and chanting; the officiating cardinal described the figure of the cross with his hand among the water, he afterwards touched it with the palm of his hand, then made crosses in the air above it, sprinkled a little of it towards the four quarters of the world, and breathed three times upon it. He then took a large consecrated candle, and dipped it a very little way into the water, then took it out, dipped it a second time about half way to the bottom, drew it out, and the third time plunged it to the very bottom, and took it out. The bystanders were now sprinkled with the water thus consecrated. The cardinal then poured a small quantity of oil upon the water, and next a small quantity of chrism,* and finally he poured off both together, each time doing it in the form of a cross. He stirred the oil and the water together with his hand and sprinkled the font. Salt also is mixed with the water, to keep it from putrefying. On one occasion I saw the ceremony performed on a Jew, two Jewesses and a negro woman. They repeated the creed in Latin.

The "baptism" being concluded, a lighted candle was put into the hand of each convert, and they walked in procession to the adjoining church of St. Giovanni, where they received the sacrament. They were all clothed in white as an emblem of purity.

The same cardinal afterwards conferred ordinations of different degrees on a number of young men. This service was performed at the high altar of St. Giovanni, and lasted several hours. It began by the young men lying flat on the pavement for several minutes, and long chanting. The tonsure was given by cutting off four locks of hair from the head in the form of a cross; this the cardinal did very neatly with a pair of very beautiful gold scissors; he afterwards anointed their heads with chrism, and put on them the white surplice.

While these ceremonies are going on at St. Giovanni,

* Chrism is composed of olive oil, and sweet smelling balsams.

the Pope is in the Sistine chapel, assisting in services in honor of the resurrection, which is thus anticipated by the church of Rome, as I already mentioned the funeral to be.

Early in the morning the officiating cardinal performs in the Sacristy, the ceremony of blessing the fire, and the five grains of incense.

Thrice he censures, and thrice he sprinkles with holy water, both the fire and the five grains of incense. The fire is kindled according to the rubric of the missal, by sparks struck from a stone.

The noisy manner in which the Romans celebrate the resurrection appears to a Protestant excessively irreverent. When attending the ceremony of the day in a church, the uproar is not so perceptible, but on one occasion I happened to be passing through the form at the moment. All was still and silent as the ruins of ancient days around me, when the first gun from St. Angelo was heard, and in an instant the innumerable church bells of Rome were set a ringing, and every little archin who possessed a cannon, and a few coppers to buy powder, set to work to fire away as fast he could. It reminded me of a king's birth-day at home. The bells were rung for two or three hours, and the firing continued till evening.

On the same day, part of my family happened to remain at home. When the first gun was heard, one of the domestics, a sober-minded old Roman, and a strict Catholic, bounced into the drawing-room, shaking in her apron all the broken glass and crockery ware she could find in the house, jumping and stamping with her feet as hard as she was able. It was impossible to stop her; she danced through almost every room in the house, and finally into the vestibule, where she threw open a window, and discharged the whole contents of her apron into the court below with a loud shout! — followed her in no small consternation, and on asking what she meant, she replied, 'O dear young lady, don't you know that one ought to make as much noise as possible this day, to show our joy, because at this hour our Saviour is arisen!'

Strangers generally go one of the three last evenings of holy week to the Trinita dei pellerini, in order to see the washing of the pilgrims' feet. The establishment is very extensive, and all pilgrims who come to Rome are received there, lodged and fed gratis for three days. Of course, the number is greater in holy week than during any other part of the year, and numbers of the first nobles, ecclesiastics, and others of Rome, attend to wash their feet. The male and female pilgrims are in different parts of the establishment, and the laity and nobility of both sexes are equally zealous in discharging this work of humility. The washing room for the men has a bench round it, on which the pilgrims sit, and before each is a small tub with a pipe of hot, and a pipe of cold water.

A priest read a bull, proclaiming an indulgence of thirteen years, for the being washed, and a hundred days for each time the pilgrims repeat devoutly, while they remain in the hospital, 'Joseph, Mary, Mary Magdalene, James, and Philip.' What indulgences are bestowed upon the washers, I have not been able to ascertain.

I have seen about a hundred pilgrims washed in one evening. As soon as the feet are cleansed, they proceed to the supper room, each washer conducting the man he washed, and then waiting on him at supper.

Only the newly arrived are washed each evening, but on entering the supper room, a very long hall, they are joined by the other male pilgrims in the hospital, so that I have seen about three hundred sit down together, all of them of the very lowest, and most of them, unless their looks belied them, of the most depraved class of mankind; and yet I could not look upon their pilgrim cloaks, and scallop shells, and their Palmer's staves, without remembering the days of the crusade and chivalry,

from which this ceremony is in part derived. While they are eating, an ecclesiastic reads aloud a portion of the vulgate for their instruction, and after supper the pilgrims are put to bed by their noble attendants.

In former times many of the pilgrims were noble and wealthy, and were wont to leave large contributions for the hospital. Now it is no longer so, and I have been told that the expense incurred by some of the confraternity in the support of pilgrims, in the Jubilee year 1775, is not yet paid off.

Temperance Reform.

TEMPERANCE PROFITABLE.

Whence does opposition to temperance spring? Not always from rum-sellers and rum-drinkers, but often from those who neither drink nor sell, and who publicly are great friends to the cause of temperance, but in their hearts are covertly its most deadly opposers. We allude to the owners of grog shops, who suppose they get large indirect incomes from this horrible traffic. We wish to show all such that ultimately their interest would be promoted by purifying their property.

It is in the power of the owners of real estate in Albany, to annihilate this destructive trade. Let them refuse to lease their premises for such objects; let this be done universally, and they as well as the city at large will be immense gainers. They need not fear that their corners would remain closed. Twice the present number of grocers will soon be wanted to supply the increased demand for the necessities of life. The first year there might be some appearance of loss, while a new state of things was organizing, but the intrinsic value of the property would be all the while rising.

These corner grog-shops and cellar taverns are public nuisances. They throw a deadly influence all around them, keeping down the value of all the property within the reach of that influence. However favorable the situation, who would purchase or build in the vicinity of one of these sinks of pollution?

A gentleman would as soon select a place adjoining a slaughter-house, and it would be a much better selection; for in one place dumb beasts only are slaughtered, and though one sense might be offended, yet there the injury would end; but in the other human beings are slaughtered, and that too in numbers and with a quickness that can hardly be imagined; especially since the venders have learned to change their original slow poison with drugs if possible, ten times more poisonous. And here let me state that no man, woman or child drinks from these fountains of destruction that does not receive into their veins a positive poison; one that will as certainly in due time produce its deadly and appropriate effect as any other that can be chosen from the shelves of the apothecary—as any poison that if sold to the community as a wholesale article would call down on the vender public execration and render his life a forfeit to the offended law.

Let us look back on the history of the last twenty-five years in this city. Let me ask where are the youth that were then the hope of their parents and the pride of Albany? The writer can tell you, and that truly, for he came on the stage with them, he knew them all, and he could name fifty of the most promising youths of our best families, who twenty-five years ago, were all that parental fondness could desire. Where are they now? A short time since a particular examination into the history of each was gone into, and it was found, that, with a few honorable exceptions, all had been corrupted—destroyed—murdered—and that too in one single place of temptation. Does any one doubt the truth of this statement? Let him sit down and count: Who

are those that now conduct the business of this city? Who are our prosperous merchants and mechanics, our professional and public men? Are they descendants of Albanians? Look around this city of 30,000 inhabitants, and see who are the men that occupy places of trust, and have by their own efforts raised themselves to respectability and independence.

And here let me call your attention to many cases of the most astonishing intemperance. Those who have been the greatest sufferers by this state of things, whose houses have been made desolate, whose succession has been almost cut off by this enormous evil, are in too many cases the strenuous advocates for its continuance. Of all intemperances this is most wonderful.

But I have wandered. I intended this as an appeal to owners of grog-shops, that they might refuse to lease their premises for the sale of strong drink. To show the effect that such a purification would have on our city at large, I will state a recent occurrence, of the truth of which the public may rest assured. A gentleman had fallen to him by will, in a neighboring city, a corner, a grog-shop. He was of that highly respectable class of citizens, the Friends. That class neither make, vend, or drink ardent spirit—they will not rent a tenement for its sale. Look at them as a class, fellow citizens. Did you ever set on a jury to try a breaker for crime? Did you ever see a poor quaker? Did a quaker ever ask you for alms?

But I have again digressed. This good man gave notice that the corner could no longer be let for a poison shop. A great increase of rent was offered. No money would tempt the lover of his neighbor to be even the indirect instrument of destroying him. At the time he thought he had made a great sacrifice. But mark the result. He was induced to cast his eye around the neighborhood of this corner. He saw that its influence on the property to the right and left had been deadly. All was in a state of dilapidation and decay. Who wanted property next a grog-shop? He inquired the price of this property, purchased it, and cleared off the nuisance. The property at once had value. All exclaimed, "what a valuable property is this!" and the result proved that the investment was a most profitable one. But it did not end here. This operation induced him to turn his attention to another part of the city. He found another spot suffering under the blasting influence of rum; he purchased this too, and in the short space of two months this latter purchase made him sixty thousand dollars!

Citizens of Albany, we beseech you to examine this subject; the more you do so, the more will you be convinced that we are not fighting a windmill—but an hydra with a thousand heads—a monster that has already drank the life blood of tens of millions—that has destroyed three-fourths of the youth of this city, and is as insatiable as the grave—whose cry is, *give, give, give me more of your children*. Shall his call be longer answered?—*Albany Beacon & Watchman*.

From the Connecticut Observer.

ONE TOWN PURIFIED

In the year 1828, there were within the limits of the town of Lyme, no less than twenty-two licensed retailers of intoxicating liquors, all of whom sold what they could, and manufactured drunkards according to law.

In that year the temperance reformation commenced among us. And the number of these licensed drunkard makers have been gradually falling off ever since.—From one January to another, when the licensing Board have met, the change in public sentiment respecting the rum traffic, has been very apparent. A year ago, but two applications were made to our board; and on Monday last, when the board met again no applicant appeared to claim the usual license; so that

now it is our happiness to state, that in a portion of our Country 12 miles by 8—constituting the largest town in this State—there is not a single grog shop.

Such a result is of course most cheering to the friends of temperance and sobriety. Especially as it has been with us, occasioned, not by any accidental or temporary circumstances, but by a *progressive and radical alteration of public feeling and sentiment*. And as the opinion is fast gaining ground, that the traffic in spirits is 'immoral and sinful,' we feel confident that there will never be another application made to a town council in Lyme, for a license to sell the drink of the drunkard.

Having thus got rid of these strong holds of intemperance, the grog shops, 'those outer chambers of hell,' as Judge Daggett calls them, we commence the new year with bright prospects for the future. It is true that these prospects are somewhat clouded, and will continue so to be, while other towns in our vicinity allow the traffic in rum to be carried on, without check or restraint, within their borders.

But in the midst of so much light shed on this subject at the present day, new and constant changes must and will take place, until one and all shall agree in sentiment with the National and State Conventions held during the last year, and declare the manufacture and sale of distilled liquor as a drink, to be immoral and wicked. Then will intemperance cease, having no refuge so fly to. And then will the sellers of distilled poison, cease to impoverish and enslave their fellow men, and have power no more to ruin them for both worlds.

The pledge of entire abstinence, Mr. Editor, has done well; it has produced by the blessing of God, mighty results: but still further help is needed, and there is now a general feeling existing among us, that so long as the land is filled with these polluting, impoverishing, and soul-destroying grog shops, multitudes of men who dwell within their destructive influence, will not be persuaded to sign the pledge, or if they do sign will be persuaded to violate it, and thus for this reason, the future progress of temperance must be slow and greatly impeded.

Let then the grog shops be assailed: let the nature of this nefarious traffic be clearly exhibited, and fully exposed: all reason and argument—religion, morality, and conscience are against it, and it cannot be defended seriously for a moment.

If the friends of truth and temperance are faithful and persevering in their exertions, the eyes of the public will be opened, and their minds enlightened, and the rum trade, like the slave trade will go down, and men will every where look with as much horror upon one as on the other.

Lyme, Jan. 13, 1834.

TEMPERANCE STEAMBOATS.—The stockholders of the steamboats New England and Chief Justice Marshall, which boats run between New York and Hartford, have requested the Directors of the company not to allow any ardent spirits to be kept on board their boats. This is a commendable movement and a worthy example for steamboat owners on the Hudson. There is probably less intemperance on the Hudson River boats than on any other in the United States, yet there is occasionally cause for regret that the intoxicating cup is used to mitigate the tediousness of the hours occupied in a passage between New York and Albany. We can speak from knowledge of the inconvenience produced by the use of ardent spirits on board the Connecticut River Boats, as we have been so unfortunate as to be among the passengers when the fumes of intoxication increased the sufferings produced by the want of a place to rest our weary limbs.

Albany Tel.

CITY SCENES.—On Christmas day, a family in or near Washington-street, was visited for a benevolent purpose. On entering the house, two little children, one 7 and the other 5 years of age, were seen sitting on the floor. "Where is your mother?" inquired the visitor. "Dead," was the answer. "And where is your father?" "Sick," was the reply. The visitor looked toward the bed on which lay the father, and again proceeded with his questions. "How long has your father been sick?" "Since yesterday." "Does not your father drink rum?" Here the poor children were so overcome with shame and grief, that they dropped their heads and burst into tears.—*Beacon & Watchman.*

Young man, keep out of that grog-shop!—Go to the police office, and as you see one after another, young, middle aged, old, male and female, brought there for crimes committed in or about grog shops; think of it, and take care of your character and liberty in time.—*Young men! the grog shop is the way to the police office, the jail, the state prison, and the gallows. Keep away from temptation!*—*Beac. and Watch.*

Reviews.

ATHOL, MASS.

Messrs. B. B. Beckwith of Athol, Summer Lincoln of Gardner, and Eavid Metcalf of New Salem, in a joint communication to the N. Y. Evangelist dated Athol, Jan. 4, say:

We have attended a protracted meeting of ten days in this place, which closed the last day of 1833. It was a meeting of unprecedented interest in this part of Massachusetts. It was preceded by considerable labor to prepare for its solemnities.

The doctrines preached were, that men have by nature all those faculties and susceptibilities which render them perfectly able, and of course under perfect obligation, to do all that God requires of them.—That on this fact are based the precepts of the law and the provisions and calls of the gospel.—(*oh what Taylorism.*) That the law exhibits God's claims as reasonable, holy, eternal, and of infinite value, and having a penalty sufficient to substantiate and support such claims.—That the gospel is the only way of escape for sinners from the punishment due to them for their sins—that the way of access to God for the sinner is through the atonement and mediation of one, who is equal with the Father in all the perfections of Deity.

The moral power and moral government of God, or his government of mind, as distinguished from his physical or creative power, by which he governs mere matter, were much insisted on and clearly and forcibly exhibited. The enmity of man to God was set forth as voluntary, entire and supreme. Regeneration was represented as accomplished by the moral influence of the Holy Ghost, brought to bear upon the sinner through the sword of the Spirit which is the word of God—while repentance, submission, and faith were urged upon the sinner as exclusively his own acts.

The first four days of the meeting, except the evenings, were occupied in preaching to the church, and in prayer, accompanied with mutual confession by individual members of the church. During this part of the meeting, especially, the work of repentance was rapid, deep and thorough. In the afternoon of the fourth day the members of the church, with other

Christians from abroad, with broken hearts for past unfaithfulness, pledged themselves anew to the service of Christ. And then sinners fled in multitudes from the condemning terrors of a broken law to the cross of Christ for refuge, like doves to their windows for safety from an impending storm. The meeting continued to increase in interest till the close, when the body slips of the church were filled with those who had, principally during the meeting, professed change of mind, and a determination to change their lives.

Domestic religion was promoted by the professed conversion of more than fifty heads of families, a majority of whom were men. The converts were of almost every variety of character and age, from the child to the man of gray hairs. A new impulse was given to the cause of temperance by converts pledging themselves to join the temperance society. A characteristic of the meeting was a practical feeling of dependance on the Holy Spirit, manifested by the agonizing prayer of Christians attended with special efforts to persuade sinners to come under the sound of the gospel and obey it. Conviction was deep and present, and quickly followed by submission to God in Christ. If Christians could have anticipated the interest of the meeting, doubtless they would have done much more to induce their friends to come to it.

Difficulties in the church of months' standing, to settle which efforts had been made in vain, were amicably adjusted. The attachment and confidence of a fond people to their minister were much strengthened, so that the members of the church were united in the work to a man. Christians and ministers from abroad, who sustained the meeting, went home revived, encouraged and strengthened, and we cannot doubt, to labor more faithfully in the vineyard of their master. The character and circumstances of the meeting were such as, through the Divine blessing, to give a testimony to the truth preached so clear, so united, and so powerful, that sinners seemed to come at once into a full and complete decision to be on the Lord's side forever, so that most of those who came to the inquiry room, had only to express their decision, and enquire how to carry it into effect.

Such an exhibition of the power of God in the Gospel of his Son, was fitted to make, and we doubt not did make a deep impression on the minds of many, of the practicability of converting the world by the means of God's appointment, in reliance on his aid. We can truly say it was the most happy meeting we ever attended. Let the glory be given to the Father, Son, and Holy Ghost. This work is extending in different directions, and we expect to be able hereafter to give you an account of still further triumphs of truth.

Protracted Meetings in New-York.—Five of the Presbyterian churches of this city are now engaged in a season of protracted effort for the increase of Zion and the salvation of souls. They are Mr. Ludlow's, Mr. Norton's, Mr. White's, Dr. Lansing's, and the second Free Church at Chatham-street Chapel.—The latter commenced on Tuesday evening. Some of the meetings have become very interesting.—Christians are engaged—and many sinners have been hopelessly converted to God.—*Evangelist.*

Poetry.

SELLING SOULS.

"What shall it profit a man if he gain the whole world,
and lose his soul?"

BY HANNAH MORE.

The devil, as the Scriptures show,
Tempts sinful mortals high and low;
And acting well his various part,
Suits every bribe to every heart;
See! there the prince of darkness stands
With baits of souls in both his hands.

To one he offers empires whole,
And gives a scepter for a soul;
To one he freely gives in barter,
A peerage, or a star, and garter;
To one he pays polite attention,
And begs him just to take a pension.

Some are so fired with love of fame,
He bribes them by an empty name;
For fame they toil, they preach, they write,
Give alms, build hospitals, or fight;
For human praise renounce salvation,
And sell their souls for reputation.

But the great gift, the mighty bribe,
Which Satan pours amid the tribe,
Which millions seize with eager haste,
And all desire at least to taste—
Is—plodding reader—what d'ye think?
Alas!—'tis money—money—chink!

Round the wide world the tempter flies,
Presents to view the glittering prize;
See how he hastes from shore to shore,
And how the nations all adore;
Souls flock by thousands to be sold,
Smit with the fond desire of gold.

See, at yon needy tradesman's shop,
The universal tempter stop;
'Wouldst thou,' he cries, 'increase thy treasures,
Use lighter weights and scantier measures,
Thus thou shalt thrive,' the traders' willing,
And sells his soul to gain a shilling.

Next Satan to a farmer hies,
'I scorn to cheat,' the farmer cries;
Yet still his soul on wealth is bent,
And so the devil is content;
For markets rise, and riches roll,
And Satan quits secures his soul.

Mark next yon cheerful youth, so jolly,
So fond of of laughter and of folly,
He hates a stingy griping fellow,
But each day a little mellow,
So Satan, too, he sells his soul,
In barter for a flowing bowl.

But mark again yon lass a spinning,
See how the temper is beginning,

Some beau presents a top-knot nice,
She grants her virtue as the price:
A slave to vanity's control,
She, for a ribbon, sells her soul.

Thus Satan tries each different state,
With mighty bribes he tempts the great;
The poor with equal force he plies,
But wins them with a humbler prize;
Has gentler arts for young beginners,
And fouler sins for older sinners.

Of too he cheats our mortal eyes,
For Satan father is of lies.
A thousand swindling tricks he plays us,
And promises, but never pays us;
Thus we poor fools are strangely caught,
And find we've sold our souls for nought.

Nay, oft with quite a juggler's art,
He bids the proffer'd gift depart;
Sets some gay joys before our face,
Then elaps a trouble in its place
Turns up some loss for promised gain,
And conjures pleasures into pain.

Be wise, then, oh! ye worldly tribe,
Nor sell your conscience for a bribe;
When Satan tempts you to begin,
Resist him, and refuse to sin!
Bad is the bargain on the whole,
To gain the world and lose the soul!

Sabbath Skating.—In this town the practice of spending the Sabbath in idle recreations, is so common among the youth as to be now almost unnoticed. On the Sabbath last past as we were returning from meeting, we saw, perhaps, one hundred boys skating upon the ice below Pawtucket falls. We passed on still farther and saw 20 or 30 boys each with his sled, sliding down a steep hill, full of life and glee, while the curse of Jehovah rested upon them. The Bible is full of warnings against breaking the Sabbath, and threatenings against those who break it. Upon the keeping of this sacred day holy depended the salvation of the Jewish nation, and upon this depends the temporal and spiritual prosperity of any people.—*Lowell Observer.*

TEMPERANCE NOTICE.

The New-Haven County Temperance Society (Western District) will meet at south Britain on Tuesday the 18th of February at 11 o'clock A. M.

I. L. TONLINSON, Sec.

Derby Feb. 3 1834.

The subscriber acknowledges the receipt of \$20 from Doct. V. M. Dow as a legacy from the late Miss Grace E. Gilbert deceased, to the Missionary Association of the United Society's Sabbath School.

Feb. 5th 1834.

F. T. JARMAN.

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